



SPIRITUAL AND MORAL EDUCATION ISSUES IN THE WORKS OF EASTERN THINKERS

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Article history:	Abstract:
Received: 7 th April 2021 Accepted: 22 th April 2021 Published: 20 th May 2021	This article mainly deals with the issues of spiritual and moral education in the works of Eastern scholars, and this topic is compared from the point of view of that period. In this case, the essence of the concepts of behavior, etiquette - morality, upbringing is revealed. This article also reveals the essence of the concepts of behavior, etiquette, upbringing and their Sufi aspects.
Keywords: Moral, freedom, spirituality, chastity, donation, behavior, chase, upbringing, education, justice, society	

INTRODUCTION

If spirituality is strong in any developing state, it will be powerful and strong every way. It should be noted that these concepts are brightly covered through the concept of spiritual moral education in the works of Eastern scholars. In particular, it is discussed that Jalaliddin Rumi will also understand the main purpose, aspirations, aspirations, aspirations, aspirations in life, and it is permissible to note its upward levels. As Mawlono said: "the inside of Man is the world of freedom" [1]. First of all, it is appropriate to give definitions of spirituality.

DISCUSSION

Philosopher Erkaev noted that: "spirituality is an internal intellectual and fixed emotional world with a cultural development formed for centuries" [2]. A.Jalilov explained that "spirituality is a sign of a person's descent, a component of his activity, consciousness, the product of intelligence" [3]. In the National Encyclopedia of Uzbekistan: "spirituality is a concept that expresses the spiritual and intellectual world of man. It includes the philosophical, legal, scientific, artistic, moral, religious representations of people" [4]. M.Abdullaev describes: "Spirituality is a multifaceted phenomenon, a holistic unity of moral (manners, duty, sense of responsibility), scientific, creative, practical skills (labor, creativity, talent, ability), religious, ideological views" [5]. A.Ibrahimov explained: "spirituality is a concept that embodies the inner life of this society, the nation or some individual, the spiritual livelihood, the intellectual ability, the perception" [6]. Therefore, the aspects of spirituality are a peculiar system of values that develop throughout the life of any person. In the formation of a human as a person in society, the concepts of decency, morality, upbringing are important, which are more clearly manifested in human activities. Manners are not determined by anyone in an exact control or order. As Mawlono said, "When fighting with yourself, start by correcting your own morals!" [7]. Therefore, everyone controls it independently.

According to Ghazali, whoever has moderate moral qualities, then his character will be beautiful. The conclusion is that the basis of good behavior is fourfold: wisdom, courage, chastity and justice. The nafs draws strength from justice, and this power suppresses anger and lust. The moderation of the four principles in the heart ensures that morality is beautiful. That is why al-Ghazali says, "Moderate moderation is a quality of wisdom" [8]. According to the scholar, "behavior is the quality of the mursal sayyid, the advantage of the deeds of the sincere, the fruit of the labor of the pious, the result of the obedience of the monks, or rather, good behavior is half of the religion" [8]. The thinker says that good behavior is achieved in two ways. The first – with divine donation. The second is behavior, which is formed by hard work and mathematics. In doing so, a person will have to master the life of the generous in order to form a generous attitude. Mathematics is the teaching of the nafs to actions that lead to good behavior [9]. The idea of educating human behavior is further developed, which leads to the following considerations. In particular, the scholar spoke about the signs of good behavior: "good behavior is faith, bad behavior is discord [10]".

Good behavior is more tested in suffering, in enduring suffering. According to Mahmoud As'ad Joshan, the signs of good behavior are: "To forgive the wrongdoer, to give to the one who did not give, to go to the one who did not go" [11]. Al-Ghazali says that whoever complains about someone's bad behavior is a sign of his own bad behavior, and gives the following example: "Abu Usman was invited to a meeting. The bidder wants to test Abu Usman's obedience. Abu Usman came to the address, but the one who invited him said: "I don't know you, I don't care about you". Abu Usman turned his back. Not far away, the man said to Abu Usman: "Master, come back", he said. Abu Usman came to him for the second time. He repeated the previous sentence. This was repeated four times,

but there was no change in Abu Usman's mood. Seeing this, the man fell at Abu Usman's feet and said: "O master! I was testing you. How beautiful your behavior is!" - he said. Abu Usman said, "What you see in me, you can see in a dog. If you call, it will come, if you chase, it will leave" [12]. It is clear from this example that human behavior and manners are the spiritual environment that surrounds him and a unique mirror of human beings.

The sages have said that if the king wants to bring up everyone, he should look at him from the point of view of upbringing, without examining his condition many times, without fully understanding the truth of his behavior...! At the same time, it is very difficult to bring up an unworthy person for a long time, to be aware of his condition and morals, and then to exclude him from his sight. Because lifting a person suddenly and throwing him again will damage the glory of the kingdom.

Verse:

***If you want to educate someone,
Exam, him a lot.
If his ability is manifested,
Raise it high with state knowledge.
If he can't, don't lift him,
Then it's easy not to turn him down*** [13].

Noshiravon asked Buzurjmehr: "Who deserves to be educated?" The wise man replied: "Such a person should be brought up to be polite or genealogical. And when the seed of every man is low, "As everything draws to its original, everything returns to its original", according to the judgment, he draws to his own. It is said that there was a man named Zaki. And he was a descendant of great men, and his manners were perfect. He bought a Roman maid. Her name was Noshoba, and she was very vicious and and incredibly pretentious. She gave birth to a son from Zaki. One day one of the judges was in a conversation with Zaki, where his son also came. Zaki ordered a job for his son, who immediately got up and went to work. He took a few steps, came back, and sat down in the meeting again Those present were amazed and said: "What was the reason for this earlier start of the work and what was the reason for its subsequent substitution". In this regard, Firdausi writes:

***The bitter core of the tree is its,
Even if you take it to heaven.
Although if you water the heavenly arigid,
Put honey on the root, though.
And even when the last time comes,
Anyway that bitter fruit expresses.***

From this opinion of Mawlana Firdausi, it can be concluded that there are external and internal aspects of any upbringing, and in any case, they will sometimes manifest themselves anyway. Another idea in the training of officials is that it can be interpreted as follows. Do not give two actions to one person. Perhaps a person should be assigned a job belonging to him. So that the officials all have the same hope. And neither should be assigned to the same job. Because if the partnership interferes, the business will not be perfect as it is fake.

Usually, as a result of upbringing, social well-being occurs. So three words and one thought were written about it. The first is the upbringing of children (princes). According to the country's treasury, a child is a deposit of rights. This deposit is required during the mashhar in front of the parents. This deposit is like a mirror - a mirror of the whole being, its beginning. The jewel of truth can make him inclined to do whatever it wants. From this it can be concluded that if any child is given breast milk and a beautiful name is chosen for him, then the peculiar changes in his upbringing can be seen. According to the work, in ancient times, when a child was breastfed, his nature would change and man would serve him with a pure religion and good behavior.

The next is the upbringing of emirs. They are the pillar of the state and the foundation of the country. Therefore, giving special confidence in their upbringing, they need to come to a compromise on any property advice and carefully listen and say the word. The next of these is the training of ambassadors, soldiers and officers in the most important matters of attention and heed. In ancient times, the king of that country was judged by the behavior and upbringing of the ambassadors. Because the heads of state have made special preparations for the education of the ambassador.

Another specific aspect of the problem is the issue of morality and behavior. In fact, the words morality, behavior and decency are Arabic words, which are also used in the Uzbek language in their own sense. What is morality? Morality is a form of social consciousness, consisting of a set of principles, requirements, norms and rules that govern human behavior in all spheres of social life.

Morality reflects the behavior and norms of people who are firmly rooted in such concepts as "goodness", "honor", "conscience", "justice", which are embedded in society. All of these ethical concepts are of an evaluative nature. In the moral upbringing of the younger generation, not only the formation of moral consciousness and moral feelings, but most importantly - students can be involved in various types of activities that are manifested in their spiritual relationships. Moral attitudes are attitude towards society, labor, people, and everyone themselves. The history of the development of society shows that only in countries where spirituality is widespread, science is developed, can a just society be built and sincere people be formed who love each other. In such a society, people usually have a strong belief in the future and a strong desire for goodness in creative work.

RESULTS

In the works of Eastern thinkers, in most cases, the issues of spiritual and moral education have always served as the main topic. Therefore, it is important to explain and teach these works to the younger generation as they are. Today, a lot of work is being done in Uzbekistan in this direction.

In particular, the set of behaviors, attitudes, manners, which are reflected in the relationship of people to each other, family, society, is of vital importance. It should be noted that, unlike law, compliance with ethical requirements is determined by the forms of moral influence (public evaluation, approval or condemnation of the work done). Hence, humanity has always felt the need for spiritual aspects, which are one of the main factors in the development of society, and the related moral norms that regulate the social relations of individuals in it. Morality is learned in activity, and upbringing is mastered by the family, which is the first link in society. That is why the first buds of upbringing in the family are shown by the parents in practice. Abdurauf Fitrat's pamphlet "Family" describes in detail the upbringing of children as follows: "Parenting is actually two words. That's why it seems like a very small problem to you. But wise people know that the basis of a person's political, religious, and social revolutions depends on a combination of these two words: "child rearing". So, the movement of the people, to be rich, to be happy and honored, to be a warrior, to be weak, to be humiliated, to wear the garment of poverty, to be neglected, to be enslaved and captive, depends on the upbringing they received from their parents". One scholar said: "If they left the upbringing of human children to me, I would completely change the situation of people" [14].

The upbringing of a child in any family should never be left out of control, as the mental and physical upbringing of a child is very important for the future of society. In this regard, Fitrat says: "Moral education means perfecting one's morals, that is, one should educate oneself in such a way that one's actions and deeds are beneficial to oneself and others, in other words, one should cultivate good qualities in one's character and actions" [14.55].

CONCLUSION

In conclusion, morality develops or fades with the change of society, but no matter what the change, it does not disappear and improves over time. At the same time, the role of religion in the social development of morality is invaluable. That is why religion is a social phenomenon and an educational process. So, morality and spirituality are inextricably linked, because a generation of pure spirituality consists of moral and educated children.

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